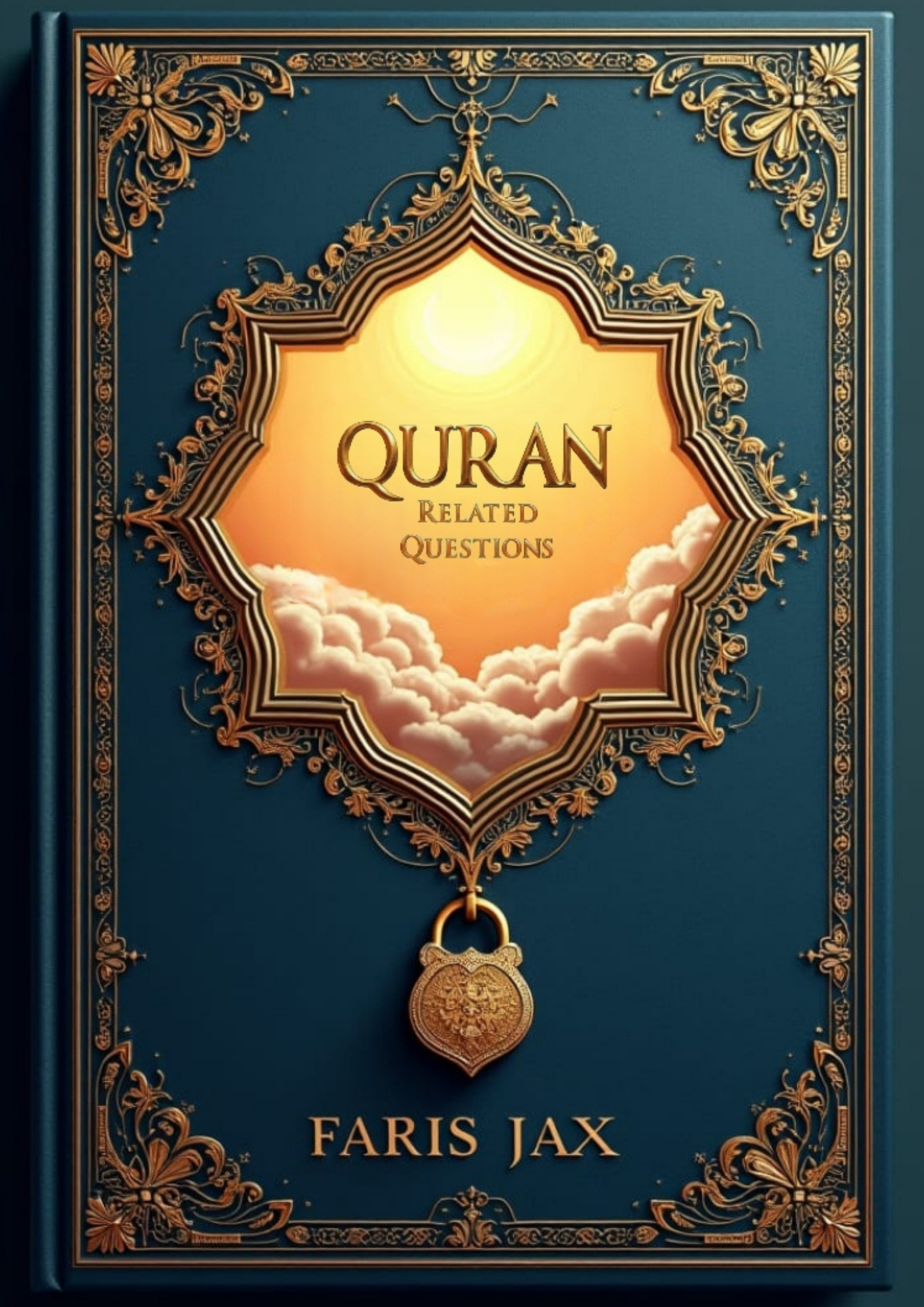
QURAN
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Questions
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All praise is due to Allah. We praise Him, seek His aid and His Forgiveness. We seek refuge in Allah from the evils of our souls and the evils of our actions. Whomsoever Allah guides there is none to misguide him and whomsoever Allaah misguides there is none to guide him. I bear witness that there is none worthy of worship except Allah alone without any partners and I bear witness that Muhammad (sallallahu `alayhi wa sallam) is His Servant and Messenger."

In this book by the will of Allah, I will be explaining some questions related to Qur'an

I pray to Allah The Most-Perfect and Most-Knowledgeable to make this book beneficial for the reader. To Allah belong beautiful names. Indeed Allah is the Lord of the Lords.

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Questions related to the Qur'an

In the name of Allah, the Most Gracious, the Most Merciful

Q1 : Why does Allah use “ We ” at some places and “ I “ at some places in the Qur'an, If Allah is One ?

Ans : So answering that Allah uses the plural form " We " in Quran to indicate His greatness so that the reader understands the Highness of Allah (like you can see the same " We" used by Kings and other Powerful Entities when referring to themselves as a sign of respect towards their name.

At some places Allah uses the singular form "I" to emphasise His Oneness. Which is known as Tawhid (Tawhid means " Oneness of Allah")

While talking to Musa a.s Allah says Oh Musa " I am Allah, there is none worthy of worship except Me, so worship me only" as in commanding Musa a.s that Allah is One and He has no partners.

In brief, Allah uses the different forms" We" and "I" while describing Himself in the Qur'an according to the need of the listener / reader, what message to be delivered and in which situation Allah is saying it.

For eg when the emphasis is to remind the listener of the greatness of Allah. Allah uses plural form " We" in Quran

And while reminding the listener that Allah is only One. Allah used singular form "I" in Quran

This pattern is all over the Qur'an.

Q2 : Why does Allah use “ He ” in the Qur'an? Does this mean Allah has a gender? Does Allah favour men over women ?

Ans : The answer to that question, the logic behind the Quran using He for Allah is pure linguistic. The Quran was revealed in Arabic so in order to make them understand the Quran. Allah revealed the Quran in such a manner that it would be easy for them to understand and spread it throughout the world.

So in Arabic the word " he " is used in 3 ways

1: when you're 100% sure of the gender (i.e male)
2: when you do not know what's the gender
3: when the gender is not described.

So for example when someone knocks on the door of an Arabic house. They are referred to as At Tariq (meaning man who knocks) and not as At Tariqa (women who knocks). This is how they use " he " in Arabic.

So Allah uses " He " for the Arabs to understand properly since Allah has no gender and Allah also refers to angels as " he " in the Quran.

So this is a misconception that Allah is male and favours men over women (Astagfirullah)

May Allah help guide the one who says Allah has gender. Allah is independent of any gender.

In brief in Arabic language he is used when the gender is not described. So to make Arabs understand this. Allah used the word “He” to refer to Him and His angels.

Q3 : Who named the Surahs in the Qur'an?

Ans : The vast number of Surahs were named by the Prophet (peace and blessings be upon Him) himself and few were named by the companions (may Allah be pleased with them). However a single surah can have more than one name.

Q4 : Why does the Qur'an use past tense for future events?

Ans : The reason behind it is also linked to the Arabic language.
As I already told you, Allah sent down the Quran so that Arabs would easily catch the message and spread it.

So arabs use past tense in 2 ways ;
1) when it's literally about an event that happened in the past
2) while referring to the future event that will happen no matter what (guaranteed)

For example

Allah says ;
" And the people of fire called out to the people of Heaven "

It clearly hasn't happened yet. But this event will surely happen so Allah uses past tense so that Arabs would understand about what's coming for them and to prevent them from committing sins or shirk.

Q5 : Why does Allah say in the Qur'an that Allah is the best of creators ? Are there any other creators besides Him ?

Ans : To understand this you need to realise (as in seriously realise) the Quran was revealed as guidance for mankind, clear messages from Allah and distinguishing between right and wrong.
So answering that Allah is speaking to His servant through the Quran reminding him that you may create whatever you want but Allah is the best of creators. So does this mean Allah is comparing Himself to a human?
No, Allah is not comparing Himself to a human but reminding him not to be boastful or prideful or think you are the best in creating things (for example a computer, a robot or a spaceship, etc). You have a Creator, and that Creator is best of everyone who creates and Allah is also reminding the listener/ reader that Allah is supreme and no one can surpass Him in any creation.

Q6 : Why Qur'an mentioned (Maryam a.s), the mother of Esa a.s (Jesus) as the sister of Haroon (Aaron) if Haroon, the brother of Musa (Moses) a.s came a thousand years before Maryam (Mary) a.s ?

Ans : So answering the above question. When Maryam a.s gave birth to Esa a.s. Many people came to her and said " Oh sister of Haroon, your father was not the man of evil, not your mother was unchaste " (as mentioned in the Qur'an). Because she gave birth to Esa a.s without any male intervention. So it was obvious people would doubt her because she wasn't married to anyone. It was one of the miracles of Allah and also a test for Mariam a.s. So understanding this. The sister of the Haroon term. Haroon here is not the brother of Musa a.s (whose name was also Haroon.) Maryam actually had a brother called Haroon (not Musa's brother). So you may ask now why did the Quran mention Haroon in this verse ? So answering that Maryam a.s was actually from the lineage of Haroon (brother of Musa a.s) and she also had a brother namly haroon.

So people reminded her of two things ;
1) being the sister of pious Haroon (real brother of maryam who was pious but not the actual Harron, brother of Musa).
2) coming from the lineage of Haroon the brother of Musa.

It is the Arabic way of reminding people of any relation or which tribe you belong to . For example the Quran says "Aad , Pharaoh and the brothers of lut " because they were relatives / tribes of and not actual brothers. That's why the Quran used the term brothers for the above mentioned verse.

There is an instance where Prophet a.s was asked the same question by a companion who got confused because a Christian asked this question to him. Mughira b. Shu'ba reported:

When I came to Najran, they (the Christians of Najran) asked me: You read "O sister of Harun" (i. e. Hadrat Maryam) in the Qur'an, whereas Moses was born much before Jesus. When I came back to Allah's Messenger (peace and blessings be upon Him) I asked him about that, whereupon he said: The (people of the old age) used to give names (to their persons) after the names of Apostles and pious persons who had gone before them.

Reference: Sahih Muslim 2135. In-book reference: Book 38, Hadith 13.

So in brief it is not a mistake in the Qur'an but a way of including a very big message in a short verse that's why the Qur'an t is unique and still nobody is able to alter the Quran to this date. Allah's help is sought.

Q7 : Why some verses in the Qur'an is written in third person if the Qur'an is the word of Allah?

Ans : The Quran (Allah's words) contains instances where Allah refers to Himself in the third person. The reasons for this include the use of Arabic language, where Arabs sometimes refer to themselves in the third person, and the effectiveness and authoritativeness of using the third person to remind the listener of Allah's name, attributes, and role. The technique of switching between first, second, and third person point of view in the Quran. This technique keeps the listener engaged and prevents boredom, especially in longer speeches, and is used to make the meaning more confrontational or to focus on one person after addressing multiple. Allah also uses the plural form to talk about Himself in the Quran, a phenomenon that is explained already (check above)

So in brief it's pure linguistic technique as Arabs refer to themselves as third person sometimes and second person sometimes In order to make their speech more powerful and the speech gets in their head and leaves a meaningful impact in their lives.

Q8: Does Allah order Muslims to kill Non- Muslims according to the Qur'an ?

Ans : Quran says ;
"And kill them wherever you encounter them and expel them from where they expelled you. Oppression is indeed worse than murder. Do not fight them at the Masjid Al- Haram (Ka'aba) unless they fight you therein. If they fight you, then kill them; such is the penalty of the disbelievers".
But no one bothers to understand, even when told that this verse was revealed when Muslims on the Hajj pilgrimage were attacked and killed by the Quraysh tribe who had signed a treaty with the Prophet to not attack the pilgrims. The Qur'an was revealed in a period of 23 years to the Prophet Muhammad (PBUH), So the verses are situational. It was only for that very episode, when muslims were attacked, so Allah granted permission to fight in this situation only. Because the Prophets (any Prophet) cannot do anything on their own unless a clear message from Allah arrives. So when muslims were attacked, the Messenger of Allah (Peace and blessings be upon Him) was waiting for the message from Allah. So Allah revealed this verse and allowed them to fight. Before the revelation of this verse, all the

muslims were told not to do anything by the Prophet (peace and blessings be upon Him) until Allah orders what to do.

Beneficial point (extra)

In the Qur'ān, the word "darkness" is used in a plural form, while the word "light" is singular.

Ibn al-Qayyim (may Allah have mercy on him) said: "This is from the miracles of the Qur'ān because there are many paths that lead to darkness, but only one leads to light."

(refer to badai al fawaid by ibn qayyim)

Q9 : Does Allah oppress people ?

Ans : The Truthful Messenger of Allah (peace and blessings be upon him) said in a hadith which mentions ;

Abu Dharr (may Allah be pleased with him) reported Allah's Messenger (peace and blessings be upon him) as saying that he reported it from his Lord, the Exalted and Glorious:

Verily I have made oppression unlawful for Me and for My servants too, so do not commit oppression.
(Sahih Muslim 2577 d)

Some of the people say, "So-and-so oppressed me, so may Allah oppress him!" This is also not allowed, as oppression is blameworthy in all instances, and thus Allah cannot be described with it, especially in light of His statement in the hadith qudsi, " O' my Servants! Verily I have prohibited Myself from oppression, so do not oppress one another " .

Collected by Muslim (2577)

So Allah never oppress anyone and from the saying of Allah, it is impermissible to oppress anyone as also mentioned in the answer of question number eight where Allah says “indeed oppression is worse than murder”

Q 10 : Does Allah plot against people?

Ans : What happens when there are attributes like plotting? Is it negative or positive? Is it a good attribute or a bad one? Is it good in some situations and bad in others?

For example, it is a good thing when there are some people plotting to defend or clarify the religion of Islam. However, as for people who want to take over the masjid by creating fitnah

between the people, and attempting to divide them and turn one against the other, then this is evil plotting. May Allah save us from
that, aameen.

Jews plotting against Islam? This is evil plotting.

So, plotting (i.e. designing a plan) can either be good or bad, depending on the situation. Can we describe
Allah with plotting or planning? In situations where the plotting is good, we say Allah (` Azza wa Jal) is described with that kind of plotting when it is to counteract the plotting of someone else and turn it against them.

And they were plotting, while Allah plots (as well),
and Allah is the best of plotters.» [al-Anfaal (8):30]

(Please refer to surah al- anfal 8:30 arabic text for better understanding as arabic isn't supported by this pdf)

Look at how Allah mentions it, He doesn't call Himself al-Maakir (the Plotter). He is not Allaah the Plotter. It is not a Name that is established. It is not an attribute that is perfect in every situation. It is an attribute of perfection in some situations. So Allah only affirms this attribute for Himself in response to the plotting of those with the evil type of plotting.

The proof there is that the word for 'Makar' does not come in the Quran as an attribute or action of Allah, except in response to their plotting.

From Qawaid Al Mutla by Sheikh ibn Uthaymeen (may Allah have mercy on him and forgive his shortcomings)

Q 11 : Does Allah deceive people?

Ans : If you ask a Muslim, "can we describe Allah with deception?" He would likely say: "Never! Our Lord Allah is exonerated beyond that." Yet deception with regard to the human being is praiseworthy in a few situations.

For example, when you are at war and you are applying a military strategy, do you tell the enemy that you will be at their coast Tuesday morning at six, so be prepared to fight us? Or do you do things to confuse and deceive them? The Prophet (sallallahu `alayhi wa sallam) said: “War is deception” So, if military strategies are line with the Islamic goal of spreading truth and repelling corruption, spreading the statement of the shahaadatayn and justice on earth, repelling obstruction of justice and oppression, then this would be something praiseworthy for the Muslim to be involved in under a Muslim government. In this case, his act of deception in line with the strategy of war, becomes a praiseworthy attribute. The leader who is straightforward with his tactics by telling his enemy what he will be doing, and he does not use deception, he is not successful in his strategy. He is not a good planner for the army. And each and every country on earth, Muslim or non-Muslim, affirm this for this

military. So, deception is agreed upon during war-times - it is a tactic that is needed and it is something that accomplishes the goal of the military.
However, we are not going to establish 'deception' as an attribute of Allah unless there is something in the Book of Allaah to attribute to Him, deception. Otherwise, we say: No, we cannot attribute to any attribute or a name without proof

Allah's statement
“Verily, the hypocrites (think they) deceive Allah, while (actually) He is the One deceiving them.» [an-Nisaa` (4):142]

Allaah deceives the munafiqeen (hypocrites). How does the deception of the munafiqeen happen? They claim to be Muslims outwardly, and they conceal the disbelief in their hearts. They think that they have reached a level of success, because the people accept their outward statements and actions. They become pleased with themselves, and they begin to think they are upon goodness until they become so confused with this self-deception that they forget their corruption and disbelief in Allah from within. So in reality, during their disillusion of attempting to deceive Allah with this act, Allah is deceiving them!

So, we say that Allah deceives in this situation only. We cannot use deception for general understanding and conclude that Allah is a deceiving Lord. We do not call Him al-Khaadi` (the Deceiver) just as we do not call him al-Maakir (the Plotter). We call Allah (subhanahu wa ta`aala) by the Names He has established for Himself. And if an attribute can be good in some situations and bad in others, we only refer to Him with the attribute when it is befitting to Him as He has mentioned in His Book. So, do not say blanketly that Allah is the Deceiver. We say: Allah deceives the munafiqeen and leads them into self-deception, and that is His deception of them, because they seek to deceive Him. In response to their efforts, Allah has deceived them.

From Qawaid Al Mutla by Sheikh ibn Uthaymeen (may Allah have mercy on him and forgive his shortcomings)

Q 12 : Does Allah betray people?

Ans : No. Betrayal is when someone gives you their trust and you 'pull the rug from under their feet' by betraying them. When someone puts all their trust in you, and they are betrayed, it is not a positive attribute in any way in any situation. Betrayal is only done in an evil way. It never has a good application. In the following Verse, notice how Allah does not say that He betrays those who betray Him, rather, He, the Exalted, has said:

“ And if they desire to betray you, then surely they have betrayed Allah in the past and He gave (you) power over them. And Allah is All-Knowing, All-Wise.“ [al-Anfaal (8):71]
(Please refer to this verse in arabic for better view of this point)

So Allah says “He gave (you) power over them” Allah has given others the power to overtake them despite their betrayal. He did not say that "He gave authority to others to betray them..." or "We guided people to betray them..." rather, Allaah said, “And He gave (you) power over them. And Allah is All-Knowing, AllWise. “

So Allah said, “And He gave (you) power over them, and He did not say, "And He betrayed them," since betrayal is only done after trust has been built, and it is always a lowly attribute. Based on this, it becomes clear that what some of the common people say, "Allah betrays those who betray Him," is a grossly evil statement that must be censured

(From Qawaid Al Mutla by Sheikh ibn Uthaymeen (may Allah have mercy on him and forgive his shortcomings)

Q13 : Does Allah pray to Muhammad (peace and blessings be upon Him) ?

Ans : This concept is found in the Quran, specifically in Surah Al-Ahzab (33:56): "Indeed, Allah and His angels send blessings upon the Prophet. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace."

The term "salat" in this context refers to Allah bestowing honour, mercy, and blessings on the Prophet, not in the sense of praying to him. Allah is encouraging us to send salawat (prayers of peace and blessings) upon the Prophet (peace be upon him) as a sign of respect and love.

So in brief Allah doesn't pray to Muhammad (peace be upon him) or anyone in fact Muhammad (peace be upon him) prays to Allah and is Allah's servant and messenger.

14: What is madani and makki surah in the Qur'an ?

Ans : There are 3 different opinions of scholars regarding this. But the most accepted opinion is ;

• The surah that was revealed to Muhammad (peace and blessings be upon him) before migration is makki and after migration is madani.

{ But while labelling the surah as madani or makki, the views vary. The scholars go through certain studies to understand this }

Extra

You may wonder why we need to understand the Quran without the interpretation of the Companions (Sahaba) and Pious Predecessors (Salaf As Saliheen.

We need the interpretation of the Sahaba and Salaf (early generations of Muslims) because they lived closest to the time of the Prophet Muhammad (peace and blessings be upon him) and learned Islam directly from him or his companions. Their understanding is pure, unaltered, and most accurate, ensuring we follow Islam as it was originally intended.

We shouldn't take interpretations of the Qur'an from just anyone today because many lack proper knowledge of Arabic, Islamic sciences, and the context of revelation. Without

following the guidance of the Salaf (early generations), there's a risk of misinterpretation, personal opinions, or distortion, leading to misunderstandings of Allah's message. Only qualified scholars who follow authentic sources and methods should be trusted.

Q15 : What about the Qur'an allowing the beating of women by her husband in Surah Nisa ?

Ans : In Surah Nisa verse 34
Allah The-Exalted says ;
" And if you sense ill-conduct from your women, advise them (first), (if they persist,) do not share their beds, (but if they still persist,) then hit them (gently). But if they change their ways, do not be unjust to them. Surely Allah is Most High, All-Great "

Explanation : The ill conduct includes ;
Disobeying husbands for legitimate reasons. Talking to non mahrams with desire or without any legitimate reason, being alone with non mahram, showing off her body to another man as you can see these days and being rebellious against husband for legitimate reasons.

So Allah advises the man first to verbally tell her and if she stops, treat her rightly and do not overstep the boundary of Allah meaning do not hurt her if she stops.
If she didn't listen then abandon her presence in the house and have no relation (meaning no intimacy) and do not abandon her outside of the house.
In brief - emotional punishment for her disobedience.
And if the matter worsens. Allah says hit her (lightly) which neither harms her physically nor mentally and not even leave a scar on her. Like the Salaf (pious predecessors) and scholars used to hit their wives if this situation arises with a thobe or siwak which is light and doesn't even feel on skin. Just to show I'm angry with you, that's how the salaf understood and propagated this verse.

The Prophet (peace and blessings be upon him) never hit his wives in his entire life even though the verse was revealed to him and his wives [Aisha and Hafsah (radiallahu anhuma)] used to quarrel with him but he never hit them nor allowed his companions to hit their own wives).

As for beating her like man or punching her is haraam and the one doing this or legislating this will be severely dealt by Allah.

Nowadays people of desire say the Qur'an allows it (beating of wives) without understanding the Qur'an and wallahi there are so many cases reported everyday of domestic abuse from non muslims and even muslims. May Allah protect us from such wild humans.

Maybe Allah ordered this for two reasons (Allah knows best)

1) To stop the destruction of family (as happening nowadays)
2) To not let a man beat his wife which leaves her physically and mentally hurt and disturbed even if she crossed the limit

Almost every husband and wife punch each other or lightly hit each other whenever they are angry. They do this to tell their partner that they are angry

Q16 : Does the Qur'an contain words that are not Arabic ?

Ans : No. The Quran doesn't contain words that are non-Arabic. But words like (Kaswara, sundus, Istabarak, a few more words) don't come from Arabic origin. So how is the Qur'an in 100% Arabic if these words are there in the Qur'an. Well Arabic is like any other language i.e doesn't contain everything because in the Arabian peninsula it doesn't have all kinds of fruits, plants, animals, things, so that Arabs would have pure Arabic names for. Languages borrow words from each other and change them according to their language and they become their part (basically the process of borrowed words) and this could be done by the study of etymology.
For e.g English words like cotton, sugar, camel were brought from the Arabic language (qutn for cotton, sukr for sugar and jhaml for camel respectively) and these are now English words. So if you include these English words in your book does that make the book arabic or can you say this book has arabic words.No, it will be said to be an English book and the words are English. Similarly arabs borrowed words from other languages and when it was widely accepted and used amongst arabians, they became part of arabic language. So the words mentioned before in the beginning were borrowed, accepted and widely used long before the Qur'an was revealed. So when the Qur'an was revealed, these words were already used and understood by Arabs as part of their own language and the Qur'an didn't come with words which the Arabs were unfamiliar with.
Now we can fully understand the Ayah of the Qur'an in which Allah says in Surah ash-Shu'ara (192 : 195) ;
" This is certainly a revelation from the Lord of all worlds, which the trustworthy spirit ˹Gabriel˺ brought down into your heart ˹O Prophet ﷺ˺ so that you may be one of the warners, in a clear Arabic tongue “

Which means the Qur'an was indeed revealed in the Arabic language regardless of words having arabic origin or not.
Allah says in surah Yusuf verse 2 ;
" Indeed we have sent down the Qur'an in Arabic language that you might understand “
So the emphasis here is on understanding. Why would Allah reveal something which Arabs cannot understand thus cannot spread ?

And if Allah had revealed the Qur'an in any other language, they (kuffar) would've said ;
“And if We had made it a non-Arabic Qur’ān, they would have said, “Why are its verses not explained in detail [in our language]? Is it a foreign [recitation] and an Arab [messenger]?”{Fussilat (41): 44}

So in brief the Qur'an was revealed in clear Arabic language so that Arabs would understand the message and spread it. Despite the fact that some words are not Arabic in origin but long before the Qur'an was revealed these words were accepted by Arabs and used in their day to day life.

Q17 : If Allah has already decreed what a person will do, how can that person be held blameworthy, considering it is written and they cannot escape it?

Ans : It is not what you think. The statement "Allah has already written" means Allah has already seen that person doing that action (in Allah's fore-knowledge) and it is written already. Allah doesn't interfere in any man's actions. Allah has given free will to everyone and they will be judged accordingly and will be forgiven if they ask Allah's forgiveness. The angels are writing constantly without any break and they don't get tired. So in brief Allah hasn't written a bad deed for you just to place you in hell. If that would've been the case, Allah would've dropped us in hell without any remorse.

Beneficial points (extra)

Imam Ahmad ibn Hanbal (رحمة الله) said:

"I used to memorise the Qur'an; then when I started memorising hadith, I became busy, so I said: 'When (will I ever finish memorising the Qur'an)!?'

So I asked Allah to bless me to memorise it, but I didn't say: 'While in a state of well-being.'

So I didn't memorise it except while in prison and shackles. So if you ask Allah for a need, say: 'While in a state of well-being."
Manaqib al-Imam Ahmad by Ibn al-Jawzi (p.39)

The Quran is something that most angels can't read and they come down on earth just to listen to what Allah has said in the Quran out of love for Allah and look at us? We place the quran on the highest shelf and say " my feet are towards the Quran it's a sin ". You're in big loss when you neglect the Qur'an like this. The Quran will also neglect when Allah will ask the Qur'an if you read it or not. The choice is yours. Build your relationship with the Quran like read it as you're talking to Allah and Allah is responding to you. Hold it in awe of talking to Allah

Alhamdulillah I conclude this book by the grace and help of Allah and all praises belong to Allah for helping me compile this book.

Verily ! Allah is the Lord of Lords and there is no worthy of worship in truth except Allah and Muhammad (may Allah's blessings be upon him) is Allah's servant and messenger.

If you are reading this, it means you have completed this book. Please send salawat (blessings) upon Muhammed (may Allah's blessings and peace be upon him), His

family and companions (may Allah be pleased with them all), make dua for the whole Ummah including saleh al uthaymeen (may Allah have mercy on him), my parents and brother. Also I advise you to read the book Qawaid Al Muthla by Sheikh Saleh ibn Uthaymeen. There are PDFs also available for this very book .

If I find other questions related to the Qur'an in sha Allah there will be part 2 for this book and if not then this is final.

I ask Allah to accept this action purely for His sake, and to place whatever benefit that comes from it in the book of deeds of every Muwahid